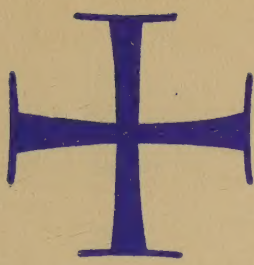


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EDITORIAL

We hope that we have not presumed too much upon the good will of our readers by delaying the publication of this issue. We have had to face two problems. The first one is financial: we were scarcely able to pay for the last issue, and this one is a venture of faith. If your subscription is due, we should appreciate it if you would renew it as soon as possible. Or, if you should like to make a donation - and you think the magazine is worth preserving - we should be extremely grateful.

The second problem pertains to the changed status of the Editorial Board. When "Canada and Christendom" was revived four years ago, it was revived by a group of students at the University of Toronto. All of us who worked on the magazine at that time are now engaged in parish work, but we still feel a kind of identity as a group, and we have decided to carry on the magazine with its headquarters still at Trinity College. We have been concerned from the beginning with the possibility of a more vigorous and creative Christian life in the parish churches of Canada. We know that we share this concern with all our readers, and we work in the hope that occasionally we may have something of importance and value to say. In a country like ours, it's essential that we should make an effort to keep in touch with each other's ideas, and perhaps gain some encouragement from the knowledge that someone or some group has instituted a reform, or attempted an experiment that shows signs of success. There is encouragement even in the knowledge that other people are wrestling with the same problems, and attempting to respond to similar opportunities. None of us who are engaged in the Church's life and work can ever afford to be satisfied with what we accomplish, nor can we afford to surrender to difficult circumstances. We know that we are "stewards of the mysteries of Christ", and we know that the vision of Christendom in Canada will always extend far beyond the measure of present achievement, just as it will survive any temporary setback. Basically, it is our responsibility to encounter the immediate needs - in parish and community - with courage, faith, vitality, and imagination, strengthened continually with the power of the Holy Spirit.

It is our hope that it will be possible to carry on this magazine, that its quality will improve, and its efficiency increase. We can make no binding promises, but we can express the hope.

EDITORIAL NOTE

This issue contains the first half of a report on the second "Canada and Christendom" Conference. The purpose of the conference was "to explore some of the implications of the Christian religion in relation to contemporary life." In the following pages, you will find an outline of what three of the speakers had to say.

Dr. Dillon who spoke on "Christianity and medicine" is at present engaged in special study at the University of Toronto. Miss Florence Smedley teaches in a Toronto high school. Mr. Ford Brand, who discussed "The Church and Labour", is Controller for the city of Toronto.

In the next issue, there will be a report on "Christianity and Business", and an article by a Christian housewife. Also, there will be an article summing up the comments of all the speakers on the role of the laity in the parish.

THE CHURCH AND LABOUR

Controller Brand explained that since he had been asked to speak frankly about church-labour relations, he would state the case as he saw it, and would spare no criticism. He had grown up in the labour movement - was still vice-chairman of the Toronto Trades and Labour Council - and naturally was sympathetic to labour's interests. Even so, he was not prepared to give unqualified approval to all that organized labour did.

Controller Brand's first point was that the existing relationship between the churches and organized labour was an unfortunate one. On the whole, he said, the churches regard the labour movement as materialistic, aggressive, and narrow in its interests. On the other hand, the labour movement tends to regard the church as pre-occupied with "spiritual" matters, and unconcerned with the basic, down to earth, material needs of the working man. This means that generally speaking there is a relation of mutual suspicion and sometimes hostility between church and labour. There are exceptions to this rule, he said. Some church leaders have actively supported labour at certain times, just as some labour leaders are active churchmen. But they are the exceptions, not the rule.

The responsibility for this situation probably rests with both groups, said Controller Brand. However, the church must realize that it has made a great mistake in ignoring most of the problems with which organized labour has been traditionally concerned. The right of human beings to a decent wage and decent working conditions was surely not outside the real scope of the church's interests. And yet, he said, labour has had to fight for these things by itself. It has seldom felt that the Christian churches were solidly behind it.

Is this because church leaders are afraid to get their hands dirty? Is it because (as someone suggested later) it is easier for the church to deplore gambling, drinking, and Sunday sports, than it is for the church to wrestle with the more complicated, though often far more important, evils in the structure of our society? Controller Brand insisted that he was not asking the church to agree with labour on every

occasion. If a union was wrong in making certain demands, the church should say so. On the other hand, if the union was right, the church should say so. In actual fact, it seldom does either. It concerns itself only with "spiritual" issues.

While some of the criticisms of the unions may be justified, the unions are by no means purely narrow and materialistic in their interests. They are frequently generous in their support of worthy causes in the community; they often rally to the support of one of their members who is in special need; and frequently, they are concerned to defend the cause of "human dignity". Undoubtedly, through the influence of Christianity, they could achieve a greater sense of responsibility, and probably they would be open to this influence if the church were to indicate its real concern with labour's problems.

How could the church indicate its concern? First of all, by having research groups that could acquaint themselves with the significant issues and the relevant facts when important strikes developed in a community. Then churchmen - officially or unofficially - would be in the position of expressing an informed opinion. Secondly, the churches could do more to promote social reform in the community. Brand singled out the housing situation in Toronto as a problem for social reformers. He said he would not like to see cattle living in the squalid housing units at Geco and Lakeview, and yet both these centres, which are breeding grounds for every form of vice and immorality, are almost filled to capacity. Finally, it might be worth while for church people to acquaint themselves with the structure and history of the labour movement. There is a good deal of literature available on the subject, much of which can be obtained for the asking from the unions themselves or from the Department of Labour. Certainly this would promote a more sympathetic understanding of labour.

There was naturally a good deal of discussion following Controller Brand's speech. It was pointed out by one member of the group that the most effective Christian action on social issues is not necessarily "official" action. Groups of Christians can undertake all sorts of projects if they wish to. They do not have to wait for authorization from the House of Bishops. Someone else indicated that

Christians who take a definite stand on a social issue had to take the chance of being wrong. This danger should not, however, frighten away all Christians from the risk of expressing a considered opinion on some issue that was clearly of public importance.

M. C.

THE CHRISTIAN SCHOOL TEACHER

The modern collegiate is very different from the high school of the last generation. In fact, it has changed even within the last ten years. It has become a tremendous establishment, and it is getting larger all the time. The enrollment of the collegiate in which I teach has increased from 250 to 750 in the last four years. This is partly the result of local population increase, but even aside from this, there is a general tendency in urban areas to have a few large collegiates rather than several small ones.

The composition of the student body has changed too. There are more students in a higher age group, which means that there is a greater age gap between the youngest students and the oldest students. For this reason, and because of the size of the school, it is becoming increasingly difficult to establish any kind of community within the school. This is one of the most serious problems that the high school faces today: the establishment of a real community of relationships. But we will return to this problem.

It must also be recognized that the high school teacher himself, because of the very nature of his job, faces a rather special problem. Most parents live with adolescent children for perhaps ten years. The high school teacher, on the other hand, lives constantly with adolescents, and this is one of the most important adjustments that he has to make. Apart from his command of the subject which he teaches, apart from his capacity to teach, he has the serious problem of relating himself always to people who are junior to him in age, and adolescent at that. This means that not only do the students have

difficulty in approaching one another - because of the great numbers and the age difference - but there is the difficulty of the students and teachers approaching one another. When these difficulties are added to the problems arising from the heavy schedule of both academic and extra-curricula activities, the modern collegiate becomes literally an endurance test for both teachers and students.

Education itself is not just a matter of imparting information to a mass of students. Education involves an interplay of personalities. Its setting must not be mechanical; it must be personal. The relationships amongst the students and between the teachers and students are vitally important. The problem of the modern high school is that it is becoming impersonal; it is becoming less and less a community of learning and more and more a factory.

It is in this situation that the Christian teacher must do his job. He must keep clearly in mind the Hebraic-Christian view of life as a unity, for if he does not, he will succumb to the dangers of departmentalization and specialization. For sixty minutes he will teach, say, French to forty "units" of the population, and then move on for the next hour to another forty "units". The Christian teacher must remember the unity of life, and understand how the subject which he teaches is related to the lives of the students, and how it is related to the other subjects they are being taught. Furthermore, and most important of all, he must recognize that the Christian religion is expressed fundamentally in personal relationships. This is where the teacher's religion is most influential and significant. A good Christian teacher does not attempt to thrust Christian doctrines and morals down the throats of his students by uttering homilies from time to time. If he does, he will soon be suspect in the eyes of his students. One might say that this is what the Christian teacher is called upon NOT to do. What the Christian teacher must do is to take a genuine interest in the pupils as persons. By his Christian manner of relating himself to the children, more than in any other way, the teacher can make his pupils susceptible to the Christian religion. On the other hand, pupils are quick to perceive injustice, the unnecessary or unfair criticism of a student, the failure to respect the right of a student, or the failure to live up to one's responsibilities as teacher. One injustice on the part

of the teacher may take a long time to live down. It takes a long time to win back the confidence of students when you have wronged them. In this aspect of his work, the Christian teacher must be exceedingly conscientious.

There is, of course, more to it than this. In certain subjects like literature or history, religious questions will inevitably be raised. The teacher's approach to these questions is important. Perhaps the most important achievement of the teacher will be to enable the children to see that religion relates to real problems in human life, and that the history of Christianity and Judaism deals with real human beings who actually lived at places that can be identified on a map. The all-out attempt to proselytize will seldom succeed. But by skillful teaching, the interest of children in religious matters can gradually be aroused.

To sum up, it might be said that the teacher must establish a relationship of trust with his students. This means treating the students as "persons", dealing with them justly, correcting their tests and handing back their compositions on time; in the final analysis it means the teacher sharing his own person with the students. In this fashion, through his personal relationships with the students - as well as through his skill in teaching and knowledge of his subject - the Christian teacher works out his vocation.

Florence Smedley

THE CHRISTIAN DOCTOR

At the outset of her talk, Dr. Dillon advanced a notion of health that included more than organic well being. Health, and therefore healing, she said, depend also upon environmental influences (physical, social, economic) and upon what might be called psychic factors (including a person's intellectual, emotional, moral, etc., disposition). Often, all these factors are inter-related so that a patient might present a medical problem to the doctor, a social problem to the

social worker, and a religious problem to the clergyman. Such a patient would require the ministrations of all three.

If one wished to see this pattern of relationships in action, one would have to visit a hospital equipped with a permanent chaplaincy department as well as a social work department. Dr. Dillon interned in such a hospital and gave a brief description of the procedure. In the course of taking a patient's case history, she said, the intern or resident doctor might see problems that ought to be referred to a social worker, problems pertaining to the economic and social background of the patient. Or, the doctor might be confronted with problems obviously of a religious nature, and would then consult the chaplain. The chaplain would be fully informed of the patient's past history, the nature of the treatment underway or planned, and the results expected from the treatment. The chaplain could then approach the patient fully acquainted with the relevant information. His job would be clearly defined: he would not be playing at being a doctor, nor would he be acting as an amateur social worker. He would be concerned to meet the patient's religious needs. In his case, the healing would be related specifically to the religious disorder, but if his efforts were blessed with success, it would be very likely that he was also promoting the physical recovery of the patient. After all, the physical and "spiritual" aspects of human life are closely related.

Dr. Dillon indicated that the chaplain often made the surgeon's work much easier. The surgeon, she said, likes to operate on a patient who is in the best possible "mental" as well as physical condition. If a patient goes into a serious operation in a state of fear, the success of the operation may be in jeopardy. Experiments have shown, she reported, that "patients who received spiritual preparation before operations required one third to one half less anaesthetic than those who had not been prepared. The amount of anaesthesia used during an operation is directly proportionate to the amount of fear, conscious or subconscious, in the patient's mind. Here, I believe, is a field in which close co-operation would yield large benefits."

One field of medicine which has a particularly close relation to religion is psychiatry. Dr. Dillon did not attempt to elaborate on

this relationship, perhaps because it is so very complicated and controversial, and because it requires specialized treatment. She did contend, however, that a good psychiatrist who was also a Christian, might be in position to assist a great many patients whose lives lacked a stable religious foundation. Perhaps the most important suggestion that she made in relation to this problem, was that the church - in the course of going about its work in an efficient manner - could probably prevent a good deal of "mental" illness. While preventive medicine may not be glamorous, she said, it is undoubtedly the most effective kind of medicine. One would gather from Dr. Dillon's comments, that the healthy Christian parish could cope with some of the tensions that ordinarily lead to psychiatric disorders. The parish priest, in particular, is probably contributing more to "mental health" by being a good parish priest than by setting himself up as an amateur psychiatrist.

There were a number of other problems to which Dr. Dillon referred. She spoke of the moral decisions which doctors are sometimes forced to make. In particular, she mentioned the continuing controversy about euthanasia and discussed some of its difficulties. The Roman Catholic church, she pointed out, has a fully developed moral theology covering almost every eventuality. Non-Romans, on the other hand, leave these questions up to doctors, and it is necessary that a Christian doctor should be in a position to make what is at least a conscientious moral judgment. She also referred to the value of pre-marital counselling by both clergy and doctors, and to the possibility of clergy and doctors co-operating in attempts to educate public opinion on such matters as mental health. In general, her paper was a plea for greater co-operation between the church and the medical profession. This is possible in hospitals organized to promote such co-operation, and frequently it is possible in small towns. In cities, probably the most practical step forward would be the formation of groups where clergy and doctors could discuss their mutual problems from time to time, get to know each other better, and work out more satisfactory ways of working together.

M. C.

